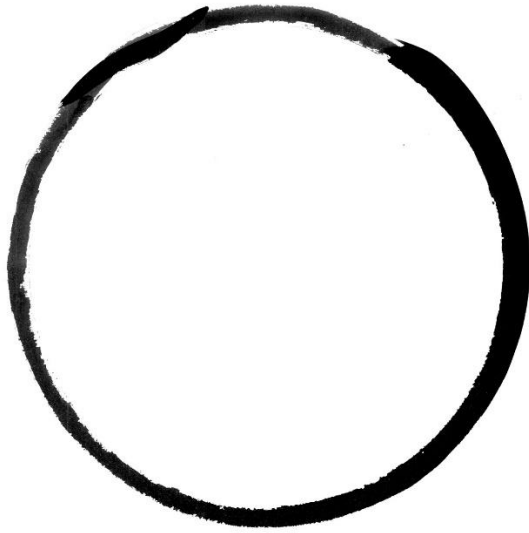




No Mind Zendo
Kanzeon - Big Mind

CHANTS
GATHA

Maka Hannya Haramita Shingyo

KAN JI ZAI BO SA GYO JIN HAN NYA HA RA MI TA JI
SHO KEN GO ON KAI KU DO IS SAI KU YAKU SHA RI
SHI SHIKI FU I KU KU FU I SHIKI SHIKI SOKU ZE KU KU
SOKU ZE SHIKI JU SO GYO SHIKI YAKU BU NYO ZE SHA
RI SHI ZE SHO HO KU SO FU SHO FU METSU FU KU
FU JO FU ZO FU GEN ZE KO KU CHU MU SHIKI MU JU
SO GYO SHIKI MU GEN NI BI ZES SHIN NIMU SHIKI
SHO KO MI SOKU HO MU GEN KAI NAI SHI MU I SHIKI
KAI MU MU MYO YAKU MU MU MYO JIN NAI SHI MU
RO SHI YAKU MU RO SHI JIN MU KU SHU METSU DO
MU CHI YAKU MU TOKU I MU SHO TO KO BO DAI SA
TA E HAN NYA HA RA MI TA KO SHIN MU KE GE MU
KE GE KO MU U KU FU ON RI IS SAI TEN DO MU SO
KU GYO NE HAN SAN ZE SHO BUTSU E HAN NYA HA
RA MI TA KO TOKU A NOKU TA RA SAM MYAKU SAM
BO DAI KO CHI HAN NYA HA RA MI TA ZE DAI JIN SHU
ZE DAI MYO SHU ZE MU JO SHU ZE MU TO TO SHU
NO JO IS SAI KU SHIN JITSU FU KO KO SETSU HAN
NYA HA RA MI TA SHU SOKU SETSU SHU WATSU GYA
TEI GYA TEI HA RA GYA TEI HARA SO GYA TEI BO JI
SOWA KA HAN NYA SHIN GYO

Maha Prajna Paramita Heart Sutra

Avalokitesvara Bodhisattva, doing deep prajna paramita

Clearly saw emptiness of all the five conditions, thus completely relieving misfortune and pain.

O Shariputra, form is no other than emptiness, emptiness no other than form.

Form is exactly emptiness, emptiness exactly form. Sensation, conception, discrimination, awareness are likewise like this.

O Shariputra, all dharmas are forms of emptiness, not born, not destroyed;

not stained, not pure; without loss, without gain;

So in emptiness there is no form, no sensation, conception, discrimination, awareness;

No eye, ear, nose, tongue, body, mind;

No color, sound, smell, taste, touch, phenomena;

No realm of sight . . . no realm of consciousness;

No ignorance and no end to ignorance;

No old age and death and no end to old age and death;

No suffering, no cause of suffering, no extinguishing,

No path, no wisdom and no gain.

No gain and thus the bodhisattva lives prajna paramita with no hindrance in the mind,

no hindrance, therefore no fear;

Far beyond deluded thoughts, this is nirvana.

All past, present and future Buddhas live prajna paramita

And therefore attain anuttara-samyak-sambodhi.
Therefore know prajna paramita is
the great mantra, the vivid mantra, the best mantra,
the unsurpassable mantra;
It completely clears all pain — this is the truth, not a
lie.
So set forth the Prajna Paramita Mantra,
Set forth this mantra and say:
Gate! Gate! Paragate! Parasamgate! Bodhi svaha!
Prajna Heart Sutra!

**All Buddhas throughout space and time,
All Bodhisattva Mahasattvas
Maha Prajna Paramita**

Identity of Relative and Absolute

The mind of the Great Sage of India was intimately conveyed from west to east.

Among human beings are wise ones and fools, but in the Way there is no northern or southern Patriarch.

The subtle source is clear and bright.

The tributary streams flow through the darkness.

To be attached to things is illusion.

To encounter the absolute is not yet enlightenment.

Each and all, the subjective and objective spheres are related and at the same time independent,

Related, yet working differently, though each keeps its own place.

Form makes the character and appearance different. Sounds distinguish comfort and discomfort.

The dark makes all words one, the brightness distinguishes good and bad phrases.

The four elements return to their nature as a child to its mother.

Fire is hot, wind moves, water is wet, earth hard.

Eyes see, ears hear, nose smells, tongue tastes the salt and sour.

Each is independent of the other.

Cause and effect must return to the great reality.

The words high and low are used relatively.

Within light there is darkness, but do not try to understand that darkness.

Within darkness there is light, but do not look for that light.

Light and darkness are a pair, like the foot before and the foot behind in walking.

Each thing has its own intrinsic value and is related to everything else in function and position.

Ordinary life fits the absolute as a box and its lid.

The absolute works together with the relative like two arrows meeting in midair.

Reading words you should grasp the great reality. Do not judge by any standards.

If you do not see the Way, you do not see it even as you walk on it.

When you walk the Way, it is not near, it is not far.

If you are deluded, you are mountains and rivers away from it.

I respectfully say to those who wish to be enlightened: Do not waste your time by night or day.

Dedication

1. Bibashi Butsu
Daioshō
2. Shiki Butsu ...
3. Bishafu Butsu ...
4. Kuruson Butsu ...
5. Kunagommuni
Butsu...
6. Kashō Butsu ...
7. Shakamuni Butsu
8. Makakashō ...
9. Ananda ...
10. Shōnawashu ...
11. Ubakikuta ...
12. Daitaka ...
13. Mishaka ...
14. Bashumitsu ...
15. Butsudanandai ..
16. Fudamitta ...
17. Barishiba ...
18. Funayasha ...
19. Anabotei ...
20. Kabimora ...
21. Nagyaharajunya
22. Kanadaiba ...
23. Ragorata ...
24. Sōgyanandai ...
25. Kayashata ...
26. Kumorata ...
27. Shayata ...

28. Bashubanzu ...
29. Manura ...
30. Kakurokuna ...
31. Shishibodai ...
32. Bashashita ...
33. Funyomitta ...
34. Hannyatara ...
35. Bodaidaruma ...
36. Taisō Eka ...
37. Kanchi Sōsan ...
38. Daii Dōshin ...
39. Daiman Kōnin ...
40. Daikan Enō ...
41. Seigen Gyōshi ...
42. Sekitō Kisen ...
43. Yakusan Igen ...
44. Ungan Donjō ...
45. Tozan Ryokai ...
46. Ungo Doyo ...
47. Dōan Dōhi ...
48. Dōan Kanshi ...
49. Ryōzan Enkan ...
50. Taiyō Kyōgen ...
51. Tōshi Gisei ...
52. Fuyō Dōkai ...
53. Tanka Shijun ...
54. Chōro Seiryō ...
55. Tendō Sōkaku ...
56. Setchō Chikan ...
57. Tendō Nyojō ...
58. Eihei Dogen ...

59. Koun Ejō ...
60. Tettsō Gikai ...
61. Keizan Jōkin ...
62. Gasan Joseki ...
63. Taigen Soshin ..
64. Baizan Monpon
65. Nyochu Tengin
66. Kisan Shosan ...
67. Morin Shihan ...
68. Taishi Sotai ...
69. Kenchu
 Hantetsu ...
70. Daiju Soko ...
71. Kinpo Jusen ...
72. Tettsuei Seiton .
73. Shukoku
 Choton ...
74. Ketsuzan
 Tettsuei ...
75. Hoshi Soon ...
76. Goho Kainon ...
77. Tenkei Denson .
78. Zozan Monko ...
79. Niken Sekiryo ..
80. Reitan Roryo ...
81. Kakujo Tosai ...
82. Kakuan Ryogu .
83. Ryoka Daibai ...
84. Ungan Guhaku .
85. Baian Hakujun .
86. Koun Taizan ...

And to
Gonshin Ryōkō Daiooshō
and
Musa Koryu Rō Dai Shi

And to
all women Daoioshos
throughout history
whose names have been
forgotten or left unsaid

Enmei Jukku Kannon Gyo

KAN ZE ON NA MU BUTSU
YO BUTSU U IN YO BUTSU U EN
BUP PO SO EN JO RAKU GA JO
CHO NEN KAN ZE ON BO NEN
KAN ZE ON NEN NEN JU SHIN KI
NEN NEN FU RI SHIN

Ten Phrase Avalokitesvara Sutra for Prolonging Life

Kanzeon! At one with Buddha.
Related to all Buddhas in cause and effect
And to Buddha, Dharma, and Sangha.
Joyful, pure, eternal being!
Morning mind is Kanzeon
Evening mind is Kanzeon
This very moment arises from mind.
This very moment is not separate from mind.

Sho Sai Myo Kichijo Dharani

NO MO SAN MAN DA MOTO NAN OHA RA CHI

KOTO SHA SONO NAN TO JI TO EN GYA GYA GYA

KI GYA KI UN NUN SHIU RA SHIU RA HARA SHIU

RA HARA SHIU RA CHISHU SA CHISHU SA CHISHU

RI CHISHU RI SOWA JA SOWA JA SEN CHI GYA

SHIRI EI SOMO KO

Daishin Dharani

NAMU KARA TAN NO TORA YA YA NAMU ORI YA
BORYO KI CHI SHIU RA YA FUJI SATO BO YA MOKO
SATO BO YA MO KO KYA RUNI KYA YA EN SA HARA
HA EI SHU TAN NO TON SHA NAMU SHIKI RI TOI
MO ORI YA BORYO KI CHI SHIU RA RI TO BO NA
MU NO RA KIN JI KI RI MO KO HO DO SHA MI SA
BO O TO JO SHU BEN O SHU IN SA BO SA TO NO
MO BO GYA MO HA DE CHO TO JI TO EN O BO
RYO KI RYO GYA CHI KYA RYA CHI I KIRI MO KO
FUJI SA TO SA BO SA BO MO RA MO RA MO KI MO
KI RI TO IN KU RYO KU RYO KE MO TO RYO TO RYO
HO JA YA CHI MO KO HO JA YA CHI TO RA TO RA
CHIRI NI SHIU RA YA SHA RO SHA RO MO MO HA
MO RA HO CHI RI I KI I KI SHI NO SHI NO ORA
SAN FURA SHA RI HA ZA HA ZA FURA SHA YA KU
RYO KU RYO MO RA KU RYOKU RYO KI RI SHA RO

SHA RO SHI RI SHI RI SU RYO SU RYO FUJI YA FUJI
YA FUDO YA FUDO YA MI CHIRI YA NORA KIN JI
CHIRI SHUNI NO HOYA MONO SOMO KO SHIDO
YA SOMO KO MOKO SHIDO YA SOMO KO SHIDO
YU KI SHIU RA YA SOMO KO NORA KIN JI SOMO
KO MO RA NO RA SOMO KO SHIRA SU OMO
GYA YA SOMO KO SOBO MOKO SHIDO YA SOMO
KO SHAKI RA OSHI DO YA SOMO KO HODO
MOGYA SHIDO YA SOMO KO NORA KIN JI HA
GYARA YA SOMO KO MO HORI SHIN GYARA YA
SOMO KO NAMU KARA TAN NO TORA YA YA
NAMU ORI YA BORYO KI CHI SHIU RA YA SOMO KO
SHITE DO MODO RA HODO YA SO MO KO

The Verse of Atonement

All evil karma ever committed by me
since of old
On account of my beginningless greed, anger
and ignorance
Born of my body, mouth and thought —
Now I atone for it all

The Verse of the Kesa

Vast is the robe of liberation
A formless field of benefaction
I wear the Tathagata teaching
Saving all sentient beings

Gatha on Opening the Sutra

The Dharma, incomparably profound and
infinitely subtle,
is rarely encountered, even in millions of ages.
Now we see it, hear it, receive and maintain it.
May we completely realize the Tathagata's true
meaning.

The Four Bodhisattva Vows

Sentient beings are numberless,
I vow to serve them.
Delusions are inexhaustible,
I vow to put an end to them.
Dharma Gates are boundless,
I vow to enter them.
The Buddha Way is unsurpassable,
I vow to embody it.

Evening Verse

Let me respectfully remind you:
Life and death are of supreme
importance
Time passes swiftly by and opportunity
is lost
Let us awaken, awaken – take heed
Do not squander your life.

